844 the child is in a good position; she also rolls her on the ground to put the child in place if need be, but she never makes a vaginal exploration.

845 If the birth does not go normally, the midwife may ask the [756] marabout's help. The latter comes and stands outside the tent, giving verbal advice but never intervening personally; he cannot go near the parturient woman.

844 To give birth the woman squats down on her knees and braces herself on the center stake of the tent. Generally /283/ the baby falls on a layer of fine sand which has been prepared for that purpose. The midwife immediately cuts the umbilical cord, washes the baby in warm water, and makes him cry by pinching him to make sure he is alive. Then the mother takes him, puts a bit of her milk in [856] his nostrils, stretches his nose so that it will be long and narrow, and presses his head between her hands to give it an elongated shape. [174] This custom is certainly a vestige of cranial deformation, which is no longer practiced among the Tuareg but which was formerly common among the Egyptians.

As soon as the father learns of the birth of the baby, he has a sheep butchered and sends it to the wife's camp. The sheep is meant 846 to feed her and the people who have assisted her. The woman is made to absorb a great deal of meat bouillon. Sometimes the new mother gets up two or three days after confinement.

851 The birth of a boy is welcomed with more joy than that of a girl. [842] In the first case, all the people, men and women, come to con- [562] gratulate the mother, but if it is a girl only the women come to see her. During this visit the women often put yellow ocher under [751] their eyes and around their mouths to keep away the bad genii which are always supposed to prowl around in tents where a newborn baby has just arrived.

846 On the seventh day after the birth, the woman returns to her husband's camp, accompanied by the women of her family and her brothers, if she has any. The father then sees his child for the first time.

846 /120 cont./ is said that a woman will never again bear children
751 if, during a delivery, she turns the foetal pouch inside out. Another cause of sterility is being hit by the tail of a uran.

845 Deliveries generally take place very well, but there are accidents, the percentage of which is not known; either the infant dies or puerperal fever is contracted. The Tuareg are completely powerless against such accidents resulting from childbirth.

852 /121/ On the seventh day of his life, the infant receives
553 his name, the occasion for a celebration to which all the close relatives are invited. A great meal is served, followed by tendi and ilougan. It is an honor to be the godfather and to give the infant its name; this honor is paid for in gifts (alouf). When several persons are candidates for the position of being the godfather, the winner is chosen by drawing straws.

854 As do all the mothers of the world, the Tuareg woman coddles her baby, covers it with caresses, is touched to hear it cry, and sings it to sleep: "O hare, bring slumber, my baby won't sleep." As soon as he can walk, the infant gets to know the camp; he wanders around the tents, plays with the black servants near the fire, learns to talk, and remains very attached to his mother, who, day after day, teaches him the customs. The daily observation of the customs makes the child very obedient and very respectful.

857 At about the age of five, the young imrad Targui beings
868 to follow his brothers or sisters as they tend the goats. The young nobles follow their Negro shepherd. The child thus learns to know his country, the paths, the plants, the animals, and their habits. An old servant will point to a track on the sand and say: "Here's your father's camel, and this track is that of the female camel that just gave birth."

During his comings and goings across the pastures, the desert life engraves itself on his memory. He notes the track of the gazelle on the sand and that of the cheetah in pursuit. "Look," says the old slave, "in spite of the slyness of the